THE

# LIGHT OF TRUTH

OR THE

# SIDDHĀNTA DĪPIKĀ

*A Monthly Journal devoted to the Search for Truth as revealed in the Ancient Hindu Mystic Philosophy known as the Šaiva-Siddhānta or Āgamānta.*

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## THE PSYCHOLOGY OF THE SHAḌADHVANS.

*(Continued from page 286 of No. 8 Vol. X).*

There is a further reason for calling or placing the Mantrādhvan, as the lowest. As I will point out presently, the *Nivṛitti-kalā* of the Kalādhvan, the so-called Sṛishṭi-chakra, inspires the Pṛithvī-tattva of the Tattvādhvan, the lowest evolute of the Māyā-mala or Paraprakṛiti. This Pṛithvic plane is the theatre where the "first thrill" begins at the instance of our Heavenly Father, rousing the Souls from their dark inanity called Kevalāvasthā, a condition which has been aptly compared by our Jñāna-Šāstras, to the existence of eyes with no light to see things by. The process of involution into the Āṇava-mala, called by some mystics as 'Entanglement', is complete, and the evolution or "disentanglement" now starts to do its momentous share of work. The Pṛithvic plane is thus a "critical plane" or, the point of the parting of the ways, the isthmus connecting the yawning abyss of *Pravṛitti* and the spiral and picturesque gallery of Nivṛitti. The first momentum towards Nivṛitti is imparted to the souls by the *Mantrešvaras* or *Mantradevas*, who are the servants of the Lord, in charge of the earliest process of the reclamation of the Souls to the pṛithvic plane or Nivṛitti-kalā, under the guidance of Brahmā and his deputies and assistants. This fact will furnish those that care to understand the Divine Mysteries sensed by the

Āgamāntic Mantra-Drashṭās of old, with a pregnant hint as to the import of placing the Mantrādhvan as the last in the series of Shaḍadhvans. The Divine St. Mūlar has only three verses on the subject of Shaḍadhvans, on each one of which a whole volume of illuminative commentary can be written by those that are of God, as they alone are fit to interpret the words of God. He brings in the question of the Shaḍadhvans, in the midst of his soul-ravishing discourse on the Eighteen Avasthās of the Souls, the *raison d'être* of which will be clear as day-light in a moment. He describes the constitution of the Shaḍadhvans thus:—

> தத்துவம் ஆறாறு தன்மனு எழ்கோடி
> மெய்த்தகுவன்னம் ஐம்பான் ஒன்று மேதினி
> ஒத்து இருநூற்றிருபானான்கு எண்பானொன்று
> வைத்த பதம் கலை ஓரைந்தும் வந்ததே.

Here the word வந்ததே is significant, referring to the supernal origin of the Shaḍadhvans, as waves of "Matter" of varying grades of fineness and grossness, from Nādam, the Infinite Root of Matter, when the Spirit of God moved upon the "face of the waters", the "Spirit of God" being the Light of the Lord, the Parā-šakti, and the "face of the waters", the Eternal Womb of Form, in which the whole subsequent Manifestation exists, like the gorgeous sheen of the pea-fowl's plumage exists in the pea-fowl's egg. We can now go a step further, and say that the Shaḍadhvans are the Cosmic "Conduction-Paths" by which the Light of the Lord called the Holy Spirit comes into touch with Matter, and the Corruption-bound Souls. I say "Cosmic", so that they might cover the Aṇḍam and the Piṇḍam, the Universe and Man. They also mark the Lines of Evolution along which "Matter" has unfolded its potentialities for good or evil, under the guiding Wisdom of the Divine Law. And they form, again, a Six-Chambered Nursery in which the Karma of Man ripens or takes effect. If these ideas were distinctly grasped, both with reference to the plane of the Pašu which is *pāša-grasta*, and to the plane of the Pati Who, in the words of Master Nīlakaṇṭha,

is "Sakala-kalyāṇa-guṇopetaḥ", although "triguṇarahitaḥ", and steadily kept in mind, we shall understand what the Āgamas and their inspired *Upabṛimhaṇas*, the Purāṇas, mean, when they so often harp on the subject of the Shaḍ-adhvans with dicta similar to these: "The Shaḍadhvans are the manifestations of Parā-śakti", the "Mahā-Māyā, Kuṭilā or Prakṛiti is transmuted into the Pañcha-kalās", "Mūla-prakṛiti is the author of the Shaḍadhvans", "The Shaḍadhvans are the manifested prapañcha", "The Śakti-Tattva pervades the Śāntyātīta-kalā" and so on.

The higher Adhvan always contains or pervades the lower, in a definite manner, or they stand, as it is described in the Divyāgamas, in the relation of Vyāpaka-Vyāpya: the relation is also Kāraṇa-Kārya in a sense. The momentous position to note here is, the Bhuvanādhvan gives birth to the Varṇādhvan, and contains and pervades it, and in noting this step of Evolution we must clarify our ideas regarding "content" and "pervasion". In the Suprabheda-Āgama hints are dropped to visualise, if I may so use the term, the conception implied in the statement that the "Sounds" take their origin in clusters of Sidereal Systems called Universes. Bhuvanas make Aṇḍas, or, as we might say in popular language, Sidereal Systems make Universes, and Suns and Planets make Sidereal Systems. The Āgamas say that 'Sounds' come into manifestation in Bhuvanas, and, therefore, the Bhuvanādhvan pervades or interpenetrates the Varṇādhvan. The parallel that I furnished, by way of hint, from the Pythagorean Mysticism, will help us to realize the idea intellectually, but its real import can be fully sensed, nay, seen and understood, only by those "Anointed Ones", who are established in God in *sahaja-samādhi*, waking or sleeping, who are Brahma-vid-varishṭhas in whom the Light of the Lord, called Śiva-jñāna, shines in ineffable lustre. And you should, at the same time, not forget for a moment that the Varṇādhvan, viewed from the stand-point of Life, rises from the Bindu, the Fertilized Ovum of this Prapañcha, after the four Vāks, the Sūkshmā, the

Pašyantī, the Madhyamā and the Vaikharī: consequently, the Varṇādhvan has for its father, the Vaikharī-vāk and for its mother, the Bhuvanādhvan. In other words, the Varṇādhvan is the product formed by the combination of two strands of Matter, one subtle and the other gross. It will also be useful to remember that the relation between the Kalā-, Tattva-, and Bhuvana-Adhvans is fully parallelled by that between Varṇa-, Pada-, and Mantra-Adhvans, in every respect. In the first series, the apparently amorphous "Root of Matter" develops into forms of exquisite symmetry and grandeur, and in the second series, the "Elementary Notes" of the Celestial Music crystallize into form-attracting "thoughts", comprising the great Mystic formulas, and sacred scriptures of a God-inspired character. The parallellism works like this in perfect cohesion: Kalādhvan and Varṇādhvan, Tattvādhvan and Padādhvan, Bhuvanādhvan and Mantrādhvan. The ancient God-Taught Mystics who have ever stood at the back of the Āgamānta have, therefore, classified the Six Adhvans into two groups or two series, the one called the Šabdādhvans, and the other, the Arthādhvans; the one comprising the Mantra-, Pada-, and Varṇa-Adhvans, and the other, Bhuvana-, Tattva-, and Kalā-adhvans. The arrangement, here adopted, is from the view-point of Involution, or, as the Immortal Meykaṇḍān* would say, ஒடுக்கம். The terms Šabda and Artha are used here in the supernal technical sense of Mystics, when they speak of the Šabda-Artha-Jñāna of the Yogārūḍha, in his samyama-avasara. When the Ārurukshu has transcended the Artha-adhvans, he attains Jñāna, the Šiva-Jñāna, the Samyak-daršanam of the Lord, and then the "Motor of Mahā-Māyā" is distinctly seen and understood. We may therefore say that the function of the Shaḍadhvans is two-fold, laya and bhoga. The Āgamānta again classifies the Shaḍadhvans into two groups, the Šuddhādhvans and the Ašuddhādhvans, the *ne plus ultra* of the Šuddhādhvans being the Parā-Šakti, and that of the Ašuddhādhvans being Māyā, Paraprakṛitī or Mahā-Māyā. This classification is based on the "Šuddha and Ašuddha grouping"

* His Sanskrit name is Satya-jñāna-darši-šivāchārya.

of the Ātma-, Vidyā-, and Śiva-tattvas of the Tattvādhvan, with which the other five Adhvans are intimately bound up, and has, as we will see presently, a good deal to do with the mystic sacramental rite known as Adhva-Śuddhi or Adhva-Śodhana, an aṅga of the Dīkshās or major sacraments prescribed in the Kriyā-pāda of the Divyāgamas, preparatory to the consecration of the Soul to the service of the Lord, and with it, to its *bandha-vimochana*. The inter-linking of, and the inter-relations between the various Adhvans, have enough pabulum to offer for reflection to reverent seekers after God, and well may we exclaim in dazed wonderment, "Mysterious are the ways of God!", though we should not fail to add that they are never inscrutable to His "true children", for whom He removes the paraclose in the twinkling of an eye.

At the last stage of the Madhya-Jāgra-Avasthā, the Soul gets to understand the true Svarūpam of the Shaḍadhvans. Says that prince of Mystics, St. Tirumūlar *:

நாடியமண்டலமூன்று நலங்தெரிந்து
ஓடும்அவரோடு உள்ளிருபத்தைஞ்சும்
கூடுவர் கூடிகுறிவழியேசென்று
தேடியபின்னர் திகைத்திருந்தார்களே.

சாக்கிரசாக்கிரமாதித்தலையாக்கி
ஆக்கியதூலமளவாக்கி அதீதத்து
தாக்கியவன்பான் தாண்டவஞ்சார்ந்தது
தேக்கும்சிவமாதல் ஐந்தும்சிவாயமே.

Here is presented in a nut-shell the pith of the Āgamāntic teaching as regards the dawning of the knowledge of Shaḍadhvans, and the spiritual triumphs it brings on in its train. Let us see first of all what the Avasthās are that are recognized by the Āgamānta for the Souls. There are three Kāraṇāvasthās, causative or radical states: each one of which begetting, in its turn, a Kāryāvasthā, as a cause begets an effect. Each of these Kāryāvasthās is again divided into five Avasthās. The total number of Avasthās is thus eighteen, the primaries and

* The *Upamanyubhaktavilāsa* calls him Śrī-mūla-deva.

secondaries included. The Kevalāvasthā, in which the Soul is wrapped up in the darkness of the Primeval Śuddha-Māyā, in bondage to the Āṇava-mala, from the Dissolution of the Cosmos to its next Creation, or, to be more correct, from its final Involution to its complete Evolution, is often compared by the Āgamāntins, as I already pointed out, to the condition of the waking eyes in dense gloom. The Sakalāvasthā is the state of "awakening", when the Soul is redeemed from its Kevalāvasthā, and put on the wheel of Samsāra : the condition of the Soul is now compared to that of the waking eyes in darkness, relieved by lamp-light which later on "serves", in the language of Milton, "only to discover sights of woe, where peace and rest can never dwell*". This is the condition in which we all are, I mean, most of us, the bulk of us. The Śuddhāvasthā is that glorious condition, realizable by all of us, whilst in the flesh, if we should progress sufficiently far in the culture of our Souls, in which the phenomenon of Śakti-nipāta, or the lighting up of the human heart by the saving Light of the Lord, occurs, and the Soul reaches the *Adhvanaḥ pāram*, referred to in that Aupanishadic Master-piece of Mystic Wisdom, the Kaṭha, and glorified as the *Bhūmā* in the Chhāndogya-Upanishat. The Kevalāvasthā begets the five "descending states", Jāgra, Svapna, Sushupti, Turiya and Turiyātīta which is sometimes termed Atītakevala. Similarly Sakalāvasthā begets the five "ascending states", phases of the so-called Madhyāvasthā, the Jāgra-turiyātīta, the Jāgra-turiya, the Jāgra-sushupti, the Jāgra-svapna, and the Jāgra-Jāgra. The Śuddhāvasthā begets the five "Pure states", phases of the Nirmalāvasthā or the sin-less condition, the Nirmala-Jāgra, the Nirmala-svapna, the Nirmala-sushupti, the Nirmala-turiya, and the Nirmala-turiyātīta. The series of "psychoses" which go by the name of Daśa-kāryāṇi, appertain to these Nirmalāvasthās, and the Adhva-śodhana is the chief preparatory sacrament which secures to the Soul, in the fulness of time, the ten "Spiritual Triumphs". The Jāgra-Jāgra to

* This is a quotation from memory and cannot vouch for verbal accuracy.

which Tirumūlar refers in the second of the two verses which I have just recited to you, is the fifth or the highest state of the Madhyāvasthās. In the first verse, he alludes to the three Maṇḍalas, and we should endeavour to know what they are.

The three Maṇḍalas are known as Chandra-, Āditya-, and Agni-Maṇḍalas. The lowest is the Agni-maṇḍala, the Plane of the Auroral Sheen, the plane that rises to view when the Pratishṭhā-kalā is reached. It is connected with the three centres of spiritual energy in the human subtle-body, Mūlādhāra, Svādhi-shṭhāna, and Maṇipūraka. The Āditya-maṇḍala, the Plane of the Sunny Glory, is intimately related to the Vidyākalā or Samhāra-chakra, and connected with the subtle and sensitive spiritual centres, Anāhata and Viśuddhi. The Chandra-maṇḍala, the Plane of the Nectarine Light of Gold, is related to the Śāntyā-tīta-kalā, and the spiritual centres, Ājñā and Sahasrāra. The visions of these Maṇḍalas are a commonplace to those that are in wrapt spiritual communion, as they rise with the "Serpent-Fire", the Kuṇḍalinī, along the path of the Sushumṇā. But they usually occur only to such as have touched, by due culture under initiation from sanctified spirits, the Nirmala-Jāgra-Avasthā. The divisions of the Pañchakalās which I have been obliged to name here, and pass over without further explanation, will be dealt with at some length in a short while.

The "Inner Twenty-Five" of which Tirumūlar speaks, when he says, "ஓடும் அவரோடு உள்ளிருபத்தைஞ்சும்", in the verse under reference, is a mystic summation of the Thirty-Six Tattvas, by regarding the Trans-Ātma Tattvas as a unity, which they really are to such as are only in their Jāgra-Jāgra-Avasthā of Madhyā-vasthās. With these explanations, it will now be clear that Tiru-mūlar lays down the proposition, based on his actual experience, that the Six Adhvans reveal themselves to the Ārurukshu, when he has reached the first rung of the Nirmalāvasthā ladder. At the same time, the chameleon-like *Sthūla-prakṛiti* with its trigunic blandishments, the bane of the worldly-minded, recedes from his gaze.

Coming now to the question of the evolution of the Adhvans, we should consider its chronology or sequence. The time at my disposal is very short, and I can but take a rapid snap-shot of the field. From what I have already stated, it may have been gathered that, at the end of every Cosmic Involution, which is technically called *praḷaya*, the latest in evolution dissolves into the later, the later into the late, and so on, the whole process reminding us, if I may be pardoned for the employment of a mechanical analogy, of that of a telescope, which was lengthened out to its full length, for actual use, being shortened in, in order to be put back into its case, or that of a big tree with its towering trunk, and waving branches of luxuriant foliage, sinking back to its original condition of an embryo-bearing seed. All the Adhvans undergo their disintegration or dissolution in an order that is the reverse of their evolution, till they are, so to say, lost in the Bindu, Kuṇḍalinī or Paraprakṛiti, the "Drop (or Zero)", the "Involved Spiral", or the "Meta-Radix of Matter", as the "primeval Root-Matter" is variously styled. There they rest awaiting the Lord's next call, as a ball of thread made up into a skein, awaiting its unwinding or disentanglement. But, our Mother Divine, the Golden-Hued Gaurī, the Sure Slayer of the "Buffalo-headed Demon", the Mahishāsura, from day to day, the Radiant Maiden whose sweet smile has ever been enough to reduce *Tripura* to ashes, the Light Inseparable of the Lord, that, in sheen, is sometimes spoken of as Flashing Green-and-Gold, the Holy Spirit of the Christian mystics, is totally different from this Paraprakṛiti or Mahā-Māyā, a phase *par excellence* of the eternal three-fold Pāśa or "Darkness". Yet, to be sure, "Heaven" and "Earth" really get to "kiss" and, aye, warmly, on that "high-way" which goes by the name of Kalādhvan, and it, on that account, assumes a highly important character, and it will be fully worth our attention to form some clear notions about its nature and constitution.

*(To be continued).* V. V. R.

## HINDU IDEALS AND THEIR PRESERVATION *.

Mr. Chairman, Gentlemen, Friends!

It is with much satisfaction that I rise to address a large and representative audience of Hindus such as this; for I feel sure that we shall find common ground—that, in fact, our views and sentiments are in the main the same. I was born as far from here as it is possible to get on this terrestrial globe, but this fact seems only to indicate the truth of the saying that space does not in fact separate, for in feeling, sentiment and sympathy I believe that I am as much a Hindu as any of you. Indeed, before I have completed this address you may think me more so—too much, in fact.

Well, this fellow-feeling of mine is the result of more than twenty years' study of your sacred books and association with such of your spiritually-minded men as I could reach. These have conferred upon me, as I will more fully explain later on, all that I chiefly value in my life, and have caused me to recognize a debt to India which I would gladly make any effort to repay. It is to give expression to, and to indicate to you, this fellow-feeling, that I have adopted your dress while among you.

A nation may best be judged by its ideals. They represent the goal of aspiration for its people, and the limit of their possible achievement. Their actual condition at any time will be measured by the extent to which their ideals find expression in their lives.

The ideals of the Indian people are noble and beautiful—the loftiest in the world. They are spiritual. They are embodied in the religion of your fathers, that soul-inspiring path to God which has no equal among men.

These precious ideals are threatened with destruction by Western influences.

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* A lecture delivered by Mr. Myron H. Phelps, B.A., LL. B. of New York, at the Hindu College Hall, Jaffna, on Feb. 28 last. It has been specially sent to us by the Lecturer for publication, and we do so with immense pleasure.—*Ed. L. T.*

The West is not spiritual. It is material—almost a desert of sensuousness and intellectuality. But in this, its field of activity, the West is strong and proud of its strength; masterful, brilliant. The danger is that it may dazzle you and induce you to adopt its ways.

Let us then consider,—

First, What the Indian ideals are,

Second, What the Western life, by which they are threatened, in fact, is,

Third, How the danger which threatens may be averted.

I will mention first your sublime ideal of *Renunciation*. Other peoples have followed the path of *Desire*, of *Attachment*. Your ancestors first learned, and first taught, that to gain God the world must be discarded. Say the Upanishads, "not by wealth, not by offspring, by renunciation alone, Immortality is to be gained".

And let me not be misunderstood. The renunciation which I mean is not running to the jungle, adopting the Sannyāsin's robe, or deserting the duties of the world. It consists in this—while performing to the uttermost the duties of life, holding the mind and heart detached; always remembering that the spirit is free and stands apart; seeking no results, but performing action as duty, for its own sake; realizing the great fact that it is not I, but the Lord, Who is the actor. "He is the Constant Renouncer (*Nitya Sannyāsi*), Who neither likes nor dislikes", says the Blessed Bhagavān.

Such renunciation belongs to India alone.

Secondly, what is your ancestral ideal of success in Life? It is not honor among men, nor wealth, nor enjoyment, but Progress towards God. That life is held to have succeeded which carries a man nearer to that Supreme Goal than the last; that life has failed which leaves him further from it.

No other people in the world of whom we know has measured success in life by this kind of Progress.

Then, thirdly, your ideal of supreme success, supreme happiness, supreme achievement, what is it?—Gratification of the senses, or the intellect? Great wealth, honor, or distinction? Far from it. It is Union with the Supreme.

Then the Indian ideal of action. Your sages declare it to be action which is in accordance with *Dharma;* that is, action which is appropriate to the character of and acceptable to God. It is action squared to the rule of conduct declared by holy men.

In the conduct of life, among your ideals are,

*Simplicity;* reducing your wants to a minimum and adjusting them so far as possible to *what each man can do for himself*, in order that there may be more time for worshipping the Lord.

*Neighbourly Love.* Your neighbour is also to be worshipped. Relations among men should be so adjusted and maintained that love may grow in the heart. The purpose of life is the development of love. Hence the Hindu conception of *Law*, as a set of rules for the conduct of life which will best develop love in the heart; and the Hindu conception of *Justice*, as doing unto others as you would that they should do unto you—a norm of action ingrained in your civilization, ages before it was declared by Christ.

And *Peace*: where but in India shall we find the ideal of *Peace? Šānti, Šānti, Šānti*, Peace, Peace, Peace, is a refrain which echoes alike from the temple, the palace and the cottage, for you well know that in peace and quiet only can the path to God be found.

Another of your ancestral ideals in the conduct of life is *divorce from sensuousness.* Your sages knew that gratification of the senses must be restrained—that sense-gratification chokes love for God, love for the neighbour, kills the spirit. The West does not know this, or has forgotten it.

A distinguished English barrister, Sergeant Ballantyne, was brought to India to defend a Maharajah accused of murder. He travelled all over India, and afterwards was heard to remark

that none of the languages of India contained a word for "comfort", nor had he found the article. Your people know that too much attention to the comforts of the body leads one away from the Lord.

Giving, generosity, unselfishness, is another of your ideals. Your sacred books say that others must be realized; that there is no other road to salvation. By the suppression of one's self, love must be nurtured. One of your wise men has said "The practice of giving suppresses the proclivity of the mind and hand to receive, and is the directest road to renunciation."

"There are two tendencies in living—that in which giving is habitual, and its opposite. The consciousness becomes trained in one direction or the other. The habit of giving may be practised until receiving is a desecration".

And it is well to note that according to your sacred books, giving does not result in worldly loss. The bounties of the Devas come to those who give. Rain does not fall because men's hearts become dry. Whole communities are wiped out because they have no moisture of love in the heart. It has been said:—

"Whenever you see men congregated and prosperous, be sure that if you examine, you will find some among them who are true lovers of the Lord and of men. A city may be preserved because of a few generous people. A country having such men is *puṇya bhūmi.*"

Gentlemen, the contemplation of such ideals as these ennobles the soul. They breathe inspiration. They stimulate aspiration. They are like heaven-wafted mountain air—pure, invigorating, stimulating.

These ideals and others like them are claimed by all India. Nowhere else in the world will such ideals be found. They are the soul of your literature and religion. They are your most precious and splendid possession; your noblest heritage, embodied in the lives of your ancestors.

Let Western influences mould the minds of your children, and these ideals will disappear. In what are but a few years in the life of a nation, they will be forgotten.

And what will take their place? What can take their place, but the aims, the modes of life, of the West? I do not say ideals, for they are not ideals—they are not worthy to be so named.

We must now turn to that picture. Yet, being a Westerner, why should I tell you things that do not reflect credit upon the West? I do so because these are things which you have a right to know; and because there is a higher loyalty than loyalty to country, or to locality. There is loyalty to truth, to God and to our brother man.

You have the right to know two things—first, what is the true nature of that social structure which demands your allegiance and which threatens to supplant your own?

Second, what has this much-vaunted Christian Church, which invites you so urgently to her fold, accomplished in her own land?

As to the first of the Indian ideals which we have considered, *Renunciation* or *non-Attachment*, no such thing is known in the West. It was taught by Christ, but has been completely forgotten. The worker in the West looks first and always to the *results* to be accomplished. By them all action is measured and valued. The actor does not stand separate from the action, nor has he any thought of the freedom and independence of the spirit. He is wrapped up in the action and the anticipated results. It is the sort of action which leads to endless rebirth.

*Success in life* in the West is esteemed to be the achievement of wealth, honour, social position, distinction; the *Highest Happiness* is found in gratification of the senses, the tastes and the intellect, in palaces, yachts, motor-cars, flying-machines; in art, literature and sport, one much-sought-form of which is the

killing of animals and birds. Progress towards God, Spiritual Growth, Union with the Supreme, have no place here.

Instead of action according to *Dharma*, each man in the West aims to act *according to his desire*. Personal will is pushed to the uttermost. The check is not God's Will, but *not getting found out*. It is discovery that is the crime.

Instead of *simplicity*, we find in the West an ever-increasing *complexity*. Year by year the burden of *things* increases. More and more numerous become the number of these considered necessary to living. The burden of possessions has become well-nigh insupportable. Life is crushed out. Of course little time is left for worship, or for the consideration of spiritual things.

I fear that you have already suffered seriously in this respect from the influence of the West. The apparel of the people I meet is largely European—and so is the furniture of your houses. Your horses and carriages are for the most part imported. Even this hall, in this Hindu seat of learning, has European furniture. I think this is all a most lamentable mistake. Your ancestral appointments were more fitting, in every way better. How much more attractive and harmonious to the surroundings were the mats spread on the ground in the school houses in which I have been speaking, than these benches and chairs! Why should you change, even were the change to your advantage, instead of to your detriment, as it is? The dignity of your race should be upheld. European influence is but a thing of yesterday in the life of India, and will soon be a dream of the past.

But the important practical fact is that the cost of living is increasing. I am told that it is fourfold what it would be, had the simple habits of your ancestors been maintained. It follows that the time you can give to the real things of life is in like measure abridged.

Yet notwithstanding the increased cost of your living your ancestors led a more rational life, and I think you will admit

that they were happier, than you. They certainly had a greater control over their time and therefore of their lives; they were more free.

This should give you pause. It is a most serious reflection. Complexity is the great burden of Western life. I strongly counsel you to avoid it.

For *Neighbourly Love* as a rule of life, the West has substituted *competition*—keen, cruel, destructive. That means, not taking a fair return for your labour or your goods—not being satisfied with a fair profit, but *getting all you can*, whether your neighbour lives or starves. Competition is that treatment of others which will aggrandize you most, at their expense. It destroys love. It is worse than war. It results in horrible poverty.

It is said that one third of the population of England are wretchedly poor, in a state of actual suffering from poverty. I was in London last October. The nights were cold and wet, and 1500 to 2000 homeless people spent each night on the street called the Thames Embankment, shelterless and numb with cold. It was simply heart-rending.

In the provinces of England the condition is said to be still worse. Great numbers of people are huddled into factories, where they lead mechanical, dreary, unhealthy lives. The operations in many of these factories permit the escape into the atmosphere of chemical fumes poisonous to life, by which all vegetation is destroyed for miles about. But people continue to live there, though they become prematurely old, toothless and bald. Last June, when the Imperial Press Conference was held in London, the assembled Editors were taken on a tour all through the United Kingdom; and one of them wrote to his paper in Canada, that the most impressive fact encountered on the whole journey was the lines and masses of gaunt, hollow, *hopeless* faces which lined the streets of the manufacturing towns—the haunting hopelessness of those faces he should never forget.

*Peace* is not sought by the West, but avoided. There, excitement, novelty, is the soul of life. It is sought in politics, in sports and games, in balls and entertainments, in theatres, operas and music halls, in sensational journalism, in horse races, in fast travel, by train, motor-car and flying-machine. Since the time of St. Paul and the Athenians of old, the men of the West have ever been alert to "see or hear some new thing".

Instead of your ideal of non-sensuousness, the West eagerly seeks sense-gratification, in feasting, wine and strong drink, women, fast horses, fast means of travel, and all the innumerable comforts and luxuries of Western life. It has been aptly said that in the West "civilization" and "comfort" mean the same thing.

Even its priests, its ministers, its spiritual men, live luxuriously. Many a clergyman spends upon himself and his family a sum equivalent to 15,000, 20,000, 30,000 rupees, each year, paid to him for his services as minister of the Gospel. Nothing can better indicate to you than this, how far asunder are the Eastern and Western conceptions of spirituality.

From this blindness to the dangers of sensuousness has arisen the curse of drunkenness, which, having come to Ceylon and India in the train of Western civilization, is now blighting and destroying your people.

I rejoice that I can ascribe generosity to the West. That virtue it has, and it means much. Splendid sums are given to education; there are magnificent public charities.

*Industrial Development* is much heard of as an aim of Western life. It is a function of properly ordered industry to minister to the growth of spirituality—to train and sharpen the mind so that it may at length become a proper instrument for the unveiling of the spirit. But this, the real purpose of industry, has never been learned in the West, and Industrial Development has taken a direction which wholly ignores and

suppresses this true function of work. Men are cooped up in factories, thousands in a single building. They are made into machines. A man may spend his life in fashioning the points of pins. Their souls are stifled, their minds dwarfed. And all this soul-destruction is for what? To multiply objects of sense-enjoyment.

Finally, the great Shibboleth of the West is *Progress*. Progress towards what? No one knows. It is concerned with the multiplication of forms of matter—the subdivision and re-fashioning of *Prakriti*, of which the changes are endless. There is Scientific Progress, Political Progress, Social Progress. But as to Progress towards God, it is not so much as heard of. Here too, as in all else which characterizes the West, the ultimate object of effort is the comfort and convenience of the body and the diversion of the mind.

So the chief features of Western life—those which characterize it—may be summed up as—

Pursuit of excitement, sensationalism,

Pursuit of wealth, social position and distinction in the state,

Pursuit of gratification of the senses,

Pursuit of those pleasures which minister to the more refined tastes and the intellect, in the fields of literature, scholarship and the arts.

And in these pursuits the "rule of the game" is competition—self-aggrandisement, without attention to the sufferings caused thereby to one's neighbour.

So it is, in its broad aspects, a civilization without a God, without a religion.

I do not mean to say one will not find in the West good men—spiritual men. There are many of them—some in the Churches, but more outside of the Churches. There are many groups and associations of men and women intent on spiritual growth. There are lovable traits of character and life which, did time permit, I would gladly picture to you. For instance,

there is the American university life, which for quiet, repose, dignity and artistic charm, is almost ideal. But these exceptions only emphasize the main proposition which I have advanced. The social, civic, public life—the life of the masses of men—goes on just as it would go on if men had actual knowledge that there was no God. Probably at least three-fourths of the men of America—I speak of America because I know it best—I think other parts of the West are much like it in this respect—go through the business and pleasures of the day, from the time they rise in the morning until they retire at night, without a single thought of God or spiritual things. The Churches have become for the most part mere social clubs, where men go to meet their friends and acquaintances. "Religion" is put on and discarded with Sunday clothes.

It is true that Christianity teaches better things than these; but it is powerless to guide or control men. Why is that? I ask you to attend carefully to my answer to this question, for I think it lies at the foundation of all the differences between the East and West, and is most important to be clearly grasped and always kept in mind. It is because Christianity is practically, at present, a dead, or dormant, religion. By that I mean this Christianity was founded 2000 years ago by wise and spiritual men—men precisely like the *jivan-muktas* or sages now, and always in the past, to be found in India. Jesus and Paul and John, being men of true spiritual discernment, taught the highest truth. Their words were recorded, and constitute the new Testament of the Christians. But those wise teachers have not had a line of successors. It is hundreds and hundreds of years since there was in the Christian Church a teacher who had direct knowledge of God and spiritual things. Thus *the Church has forgotten the meaning of its Bible,* and has no living witnesses to interpret it. So men have been forced since ancient times to depend upon the *mind* for discovering the meaning of the words of Jesus—a task which the mind without spiritual illumination is inadequate to fulfill. It is the nature of the mind to diverge and multiply. Thus many interpretations of the

Christian scriptures have arisen. More than 200 different sects have a following in the West, each advancing its own view of the meaning of the Bible. And these interpretations are not only various, but, being divorced from truth, are illogical and lacking in persuasive force. They make no appeal to the reason of man; and hence the common demand of Christian preachers that their doctrines be accepted not on grounds of reason and judgment, but of "faith".

The consequence is that few thinking or educated men are believers. Their confidence is made difficult by this divergence of interpretation, and they are repelled by the repugnance to reason of many of the doctrines advanced.

Therefore it is that religion has no hold on the people of the West.

It is otherwise among you. In India have always been found, as there are to-day, many men of spiritual knowledge, *jīvan-muktas*, knowers of God. These Living Witnesses have instructed your ancestors, as they to-day instruct those of you who seek them, in the true meanings of religion and the sacred books. Therefore, in India, religion is alive, is respected by men, and moulds their lives.

The facts that I have been telling you are very vivid to me, because they have formed a part of my personal experience. Until I was more than thirty years of age, religion had no meaning for me. I never was a Christian, although raised and educated amid the most orthodox Christian surroundings. I never could believe the things the Churches asked me to believe, and I should no doubt have been a godless man to-day, but that in my thirty-second year Hindu thought and religion was opened to me. I found here an exposition of the relations of God, the universe and man, which appealed to my reason. The more I studied this exposition, the more satisfactory I found it. From that time I have never ceased to study your sacred books and seek your spiritual teachers, and to them I owe all of real value that life has brought me. You now see why I am so earnest in tell-

ing you these things, though some of them do not redound to the credit of the land of my birth. Religion—the preservation on the earth of lofty and spiritual ideals—is dearer to me than a thousand Americas.

Look, then, on this picture and on that. On the one side these noble and spiritual ideals; dearer than wealth—dearer than life itself; leading directly and luminously to the footstool of the Almighty.

On the other side a waste of arid materialism.

Shall these ideals be submerged by this avalanche of sensuousness and intellectuality?

This Christian Church which is pressing you so hard—luring you with offers of almost free education for your children—ask it what it has accomplished in its own land? Ask it to explain the empty Churches, the dearth of spirituality, the carnival of sensuousness, prevalent in the West. Would it plunge India and Ceylon into this gulf?

No, Gentlemen; Westerners are not the men to consult about religion. They are excellent authorities on stocks and bonds and railways and motor-cars and flying machines. But don't ask them about religion, or take their advice. On that subject they are ignorant.

I am told that great changes have occurred in Jaffna of recent years: that fifty years ago there were here probably a thousand paṇḍits, men learned in your sacred books, while now the number can almost be counted on the fingers, that at that time there were Hindu schools for primary and higher education in every village, while now there are hardly a hundred in the entire district. I am told that your boys often leave school taught to read, write and speak well the English language, but not Tamiḻ; that many of your educated men do not know Tamiḻ as a literary language; that leading men among you can be eloquent in English but not in Tamiḻ. I am told that the ancient simplicity of your life is departing,—in a word, that you are becoming denationalized. I have talked

with some of the greatest living Indians upon the subject, and I have found that they regard the situation with alarm.

"The coming of Western nations into our country", I am told by one of these, "is changing India. They bring with them their selfish mercantile principles, their worship of manners and wealth, and, as a consequence, the religious simplicity and the beautiful devotion to God and neighbour that prevailed among us are in danger. It is the wedge of selfishness and sensuousness that, entering in our midst, will destroy us if we do not take care".

In this Kali-Yuga it is easy to descend,—the tendency is everywhere downwards. Your books say that in this age spirituality may be extinguished, even in India; that the Vedas themselves may disappear.

And you have much to contend with. The Missionaries have been very subtle—very adroit. Finding it impossible to convert you, they attack your society through your children; and if you continue to give them your children for education, they will certainly succeed. Humanly speaking, there is no hope for you.

It is a matter of easy demonstration. They are now educating at least three-fourths of the children of this district. Is it not certain that these children, though they may for the most part remain nominal Hindus, will become acquiescent in the Christian Church—more ready even than you to send their children to Mission schools? And can anything be more probable than that their children and grand-children will become, first nominal and then genuine members of the Christian community?

I think beyond question that unless you arouse yourselves, Hindu civilization and religion in Jaffna are doomed. I doubt whether India is not at present seriously threatened; but your numbers and resources are too small to stand against these onslaughts without the greatest vigilance.

M. H. P.

*(To be continued).*

# JÑĀNA VĀSISHṬHAM
OR
# THE DIALOGUES OF VASISHṬHA ON WISDOM.

*(Continued from page 290 of No. 8 Vol. X.)*

Nothing is so mean and worthless as this body, the dwelling place of the ego, with his wife desire, and handmaidens the organs of sense and action. Fleeting riches and royalty and body, are they worthy to be sought? In a little while they disappear. Rich and poor alike are subject to age, disease, death. What profiteth this body? Infancy is more restless than waves or lightning or woman's eyes; it eats dirt, is easily moved to joy and sorrow, it calls to the moon, is the home of folly, ever breeds fear to parents and guardians. Passing from infancy to youth greater dangers wait. Youth is attacked by the demon lust in the cave of the heart. None so learned or wise but in youth is deluded and blinded. Youth is a mirage which torments the deer, mind, sinking in the slough of external objects. Only those rare ones, who cross the dangers of youth and in youth attain wisdom, are worthy to be called *men.*

What is the attraction of woman's beauty? Analyse the component parts of her lovely body—flesh, bone, blood, mucus, and the rest—and then, if you think it beautiful, hanker after it. Women's breasts, once decked with strings of rarest pearl, become the food of dogs in the burial-ground. Her soft fragrant locks, her eyes that deal destruction, who can escape their power? Pleasant at first, painful in the end, she is Cupid's net to catch men, she is the bait by which the death-god catches them into hell. I seek not the pleasures of woman, that chest of love, jealousy, anger, locked with the lock of dire sorrow. Deliverance from sexual desire is the beginning of heavenly bliss.

Old age, which follows on youth, is a time of greater sorrow still. Wisdom runs away from old age as love of first

wife runs away from the heart of him who has married a second. Weakness of body, disease, excessive desire, inability to satisfy it, are the lot of the old. Their tottering gait, their failings, are the laughing-stock of children and women, of servants, kinsmen, and friends. Desire comes home to roost in old age, fear of the next world torments it. Gray heads are ripe fruit to feed the messengers of death. The king of death comes in state attended by an army of diseases and fanned with *chouris*[1] of gray hair. He lives in a palace washed with gray, and his wives are weakness, disease, danger. What availeth life so beset with pain and sorrow at every step, its string hourly gnawed by time?

What thing in the universe can escape Time, which swallows all like the fire that dries up oceans? The greatest and the least he destroys—he will not grant a moment's grace. Oceans and mighty mountains yield to his power as a leaf or a grain of dust. Worlds resonant with the buzzing of countless gnats, are apples dropped by the tree of Time. With his eye, the sun, Time watches throughout the ancient garden of the universe and eats the fruit as they are ripe, to wit, the warders[2] of the world. He wears a necklace of world-clusters strung on the three strands of the *guṇas*.[3] He hunts game in the forest of the

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[1] Tail of the *Yak* (a wild ox of the mountains of Tibet) used by Eastern princes as fans and fly-flappers.

[2] Regents or presiding deities appointed for the four cardinal and the four intermediate points of the compass by Brahma at each creation of the world.

[3] The *guṇas*, the three ingredients or constituents of nature, corresponding pretty closely to the three principles of the soul according to Plato (*Republic*, IV. 441 E, 442 A):—

(1) *Sattva* (*logos*)—Purity or goodness, producing illumination and mildness, wisdom, grace, truth, &c.

(2) *Rajas* (*thumos*)—Passion or energy, producing activity, and variability, mental exertion, courage, learning, &c., and also worldly covetousness, pride, falsehood, sensual desire.

(3) *Tamas* (*epithumia*)—Darkness or ignorance, producing sluggishness, arrogance, lust and other depraved attachments.

universe. He gathers into his death-chest falling worlds; at intervals of ages, at the great *Kalpa*[1] time of destruction, he gambols in the oceans as in a pond. Time, too, yields to the power of the great Goddess of Destruction, who rangeth like a tigress through the universe, destroying all, the earth her drinking cup, the worlds flowers on her neck, her pets time and the terrible man-lion whose thunder-roar is death, the unreal her bow, pain her arrow, the celestial regions her tiara, the infernal worlds her anklets fastened with the cord of sin, the mountains Himavān and Mahāmeru her earrings with pendants sun and moon. She wears the heads of Brahmas, Vishṇus, Rudras, and, terrible to herself, she danceth the peerless dance at the final dissolution of the universe.

The universe, according to Hindu philosophers, has been created and destroyed times without number, and will be again and again created and destroyed, not in the sense of being created out of nothing and reduced to nothing, but in the sense of being projected or evolved *(Sṛishṭi)* out of cosmic stuff *(múla prakṛiti)* and of being involved or withdrawn into it *(Samhára)*. The manifestation of the creating or evolving energy of God is called Brahma, of the preserving energy Vishṇu, and of the destroying or involving energy Šiva or Rudra. These three manifestations constitute the Hindu Trinity, and each has a time-limit counted by thousands of millions of years. At the end of the cycle they all withdraw into the absolute Godhead, to come forth again.

The whole universe, continues Rāma, is fleeting and unreal. It is born and dies, it dies and is born, without end. The deluded mind faints with desire. Youth wasted flies, the friendship of the wise unsought, freedom and truth far away. Attachment to the fleeting things of the world is the chain that binds to birth.[2] All living things perish. The names of countries

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[1] *Kalpa*, or the duration of the universe, is supposed to be 36,000 times 432 million years, at the end of which it is destroyed, and after a pause again created.

[2] Reincarnation, to which the soul is subject until it becomes pure and ripe for union with God.

change. Mighty mountains become dust. Oceans disappear. The quarters of the sky vanish. The starry worlds, the celestial hosts, the holy Ṛishis pass away. The lord of the polar star dies. Time, space, law cease. Brahmā, Vishṇu, Śiva, merge in the One Reality, the pure substance ineffable. The whole universe is mean and naught by It.

Sunk in petty enjoyments, thinking them so wonderful, the world perisheth. If the day is not spent in treading in the footsteps of the wise, whence cometh sleep at night? Wives and children and gold are sought and loved as ambrosia. For them nothing is left undone. When the time of parting comes, they are more painful than deadly poison. Every foe overcome, surrounded by every prosperity, one liveth happily, sole emperor. Lo, from somewhere comes sudden death and cuts him off. Wife, children, and the rest are travellers meeting at a fair. The lives of Brahmas[1] are but a second. The difference between long life and short life is a delusion. Mighty power and prosperity, learning, deeds all pass away and become mere fancies—so do we. Pain and pleasure, greatness and smallness, birth and death, all are for a moment. A hero is killed by a weakling, one man kills a hundred, the mighty become low and the low mighty. All goes round and round. "I care for none of these things. I care for neither life nor death. Grant me, O sages, calm and peace of mind. My heart yearns for union with its Lord, and is distressed as a woman parted from her beloved. What is that state without pain, fault, doubt, or delusion? What is the state incorruptible? Ye sages know it. Declare it unto me. I want neither food nor drink nor sleep. I will not perform religious rites nor royal duties. Come weal, come woe. I care not. I stand still, doing nothing. I welcome death."

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[1] A day of Brahma = 432 million years of man. 360 such days constitute a year of Brahma, and 100 such years his life-time, or a *kalpa*, which is equal to 36,000 times 432 million years, the duration of the world.

Such an appeal it was impossible to resist, and the discourses which constitute the *Jñána Vásishṭam* were the answer

### III.—Story of Sukar.[1]

The first discourse is attributed to Visvāmitra, who relates to Rāma the story of Sukar and comments upon it. Though short, it is interesting in more respects than one. It shows that in those times, as now, though not generally known, the Brahmins were not the sole custodians of spiritual knowledge, but were even glad to seek it from men of other castes, as in this instance from one of the royal caste. Indeed it would appear from the *Chándogya Upanishad*, V., 3, 7, that in ancient Vedic times a Brahmin was not deemed fit to receive instruction in the mysteries of spiritual knowledge. A Brahmin is there represented as seeking instruction from a king who tells him that no Brahmin was ever taught such knowledge, this being reserved for the Kshattriya or the royal caste. The king was, however, induced to make an exception in this instance. The fact that verses so prejudicial to the interest and dignity of the Brahmin-caste occur in writings, which now for three thousand years have been in their sole charge, is remarkable, and is strong testimony to the authenticity of this particular Upanishad.

The term Brahmin had once a purely spiritual meaning, viz., one who had seen God (*Brahm*, or the Supreme). Any one of whatever caste who had attained the vision or knowledge of God, was called a Brahmin. The descendants of such men gradually crystallized into a caste, which after a time lost all spiritual culture and even came to be regarded as unfit to receive spiritual instruction. The Brahmins, as a caste, then became what they are now, ritual priests, whose duty is to conduct public worship in the temples and to perform the countless domestic ceremonies of the Hindus. The aim of this ritual is to develop spiritual life in the laity and prepare the

[1] This is the Tamiḷ form, in the honorific plural, of the Sanskrit *Suka*.

soil for the seed of the spiritual priest. The relationship of the latter to his disciple is a purely personal one, and no caste, race, or sex-qualification is necessary either for teacher or pupil, for the Spirit has no caste, race, or sex. A person of a low caste, or even an outcast, may be a spiritual teacher. This rule has lightened the burden of the Sudra's lot, for it throws open to genius the highest of positions. The best known of modern Hindu sages, Rāmakrishṇa Svāmi of Bengal, who died in 1886, and whose life was written by Professor Max-Müller, had for his teacher a woman, who was for him what Diotima was to Socrates, and inspired in him the same devotion, love, and gratitude.

It is related of Šaṅkarāchārya—the great Hindu philosopher and apostle, to whom I have already referred,—that on one occasion, while travelling with the pomp suitable to his dignity, he suddenly met on the road a Paria bearing a load of beef fresh slaughtered and dripping with blood. Shrinking from the sight with a holy Brahmin's horror, he called out imperiously to the outcast to move out of sight. "Whom dost thou order," answered the Paria with amazing boldness, "to move out of sight—the spirit or the flesh?" Šaṅkarāchārya, remembering that the flesh of his own body did not differ from that of the Paria or the beef, and realizing that the all-pervading Spirit of God was equally in Paria and Brahmin, recognized in this outcast his long-waited-for spiritual teacher, and descending from his palanquin prostrated himself at the Paria's feet. The Paria, who was (it is said) no other than the Lord Šiva, vanished. Šaṅkarāchārya's conversion dates from this incident, and to him Hinduism owes more than to any other man.

*(To be continued.)*

P. A.

# IRAIYANÂR=AGAPPORUL.

*(Concluded from page 299 of No. 8 Vol. X.)*

HIS TITLES. The king is styled Vāṉavaṉ[28] (Chêra), Šembiyan[29] and Sôḷaṉ[30] (Chôḷa), and Teṉṉavaṉ[31] (Pâṅḍya). He was so styled, because he claimed to have conquered the territories ruled over by the Chôḷas and Chêras. He is also called Poṉṉinâḍaṉ (Lord of the Kâvêri country), *v.* 309, and Kaṉṉi=pPerumâṉ (lord of the country about the Cape Comorin), *v.* 36.

HIS DATE. The two Šinnamanûr Plates recently discovered by Mr. G. Venkoba Rao give the following genealogy for the early Pāṇḍyas[32] :—

(1) Jayantavarman.
|
(2) Arikêsaṙin, Pārâṅkuša, Māṟavarman; conquered the Pallavas at Šaṅkaramaṅgai.
|
(3) Jaṭila.
|
(4) Râjasimha I.
|
(5) Varaguṇa Mahârâja.
|
(6) Šrīmâṟa, Šrivallabha, Ekavīra, Parachakrakôlâhala; conquered Mâyâ Pâṇḍya, Kêraḷa, Simhaḷa, Pallava and Vallabha.
|

(7) Varaguṇavarman. (8) Parântaka, Vīranârâyaṇa, Šàḍaiyaṉ, fought at Kharagiri, seized Ugra

[28] *vv.* 74, 77, 130, 117, &c.

[29] *vv.* 207, 304, Sembiyan is the same as Chôḷaṉ.

[30] *v.* 117. [31] *v.* 117.

[32] *The Annual Report* of the Assistant Archæological Superintendent for Epigraphy, Madras, for 1907, p. 66.

and destroyed Peṇṇâgaḍam.
Married Vaṉavaṉ-Mahâdêvi.
|
(9) Râjasimha II. *alias* Mandara-
gaurava, Ambimânamèru.

The Āṇaimalai Inscription of Parântaka alias Mâṟañjaḍaiyan, discovered by one of us and published by Mr. G. Venkobha Rao, gives the date 770 A. D.[33] With the aid of the information gathered from these sources, we can find the period of Arikêsarin Parâṅkuša alias Mâṟaṉ of the poem we are discussing. The hero is said to have fought at Šaṅgamaṅgai and Nelvêli against an unmentioned foe. From the fact that the former place is situated near Conjeevaram, the capital of the Pallavas, we might infer that it must have been fought with Pallavas. This conclusion is borne out by the statement made in the Sinnamanûr Plates, where Šaṅgamaṅgai is called by the more correct name of Šaṅkaramaṅgai. Mr. V. Venkayya rightly guesses that this battle must have been the same as that fought by Nandivarman Pallavamalla and his general Udayachandra at Šaṅkaragrâma, and hence Mâṟavarman *alias* Arikêsar. Parâṅkuša must be the contemporary of Nandivarman Pallavamalla of the Udayêndram grant. This Pallavamalla is supposed to have died about 760 A. D. The Parântaka-Mâṟañjaḍaiyaṉ of the Āṇaimalai Inscription has been identified by Mr. G. Venkoba Rao with No. 3 of the genealogical table given above, and should therefore be the son of the hero of the poem. Nêḍumâṟaṉ of *Iṟaiyaṉâr = agapporul*, therefore, being the father Parântaka *alias* Mâṟaṉ-Saḍaiyaṉ or Jaṭila, whose date is 770 A. D., and being a contemporary of Nandivarman Pallavamalla, who died in 760 A. D., must have lived during the middle of the 8th century A. D.

The date of the Sûtras.—In addition to the narrative we have given in full above, which occurs in the *pâyiram* portion of the Commentary, there is a passage at the end of that portion

[33] *Ep. Ind.*, Vol. VIII., p. 317.

which says that the *Sûtras* were composed during the time of the Pâṇḍya king Ugra = pperu-vaḻudi, or the last of the 49 kings who patronised the last or the third Saṅgam the reason for its composition being that the deity of Madura took pity upon the king, who was sincerely regretting the loss of *poruḷ = adigâram*[34] Who this king was we are not in a position to say definitely in the present state of historical knowledge of that period. But he does not seem to be identical with the Neḍumâṟaṉ of the illustrative verses. This much is certain from the *payiram*, *viz.*, that the composition of the *Sûtras* was contemporaneous with Nakkīrar, the original propounder of the Commentary.

We saw above how the *pâyiram* portion of the Commentary relates that the substance of the Commentary was composed by Nakkīrar and handed down to nine generations of disciples. Thus it appears probable that Nakkīrar taught the interpretation orally to his son, which was similarly transmitted by him down to Muširi-âširiyar Nīlakaṇṭaṉâr, who, or whose disciple, probably reduced the matter to writing.

Coming to the body of the Commentary, the fixed point from which we should start is furnished by the references to the Pâṇḍya king, Neḍumâṟaṉ, in the illustrative verses, whose age we have assigned to the middle of the 8th century A. D. In regard to these verses there is but one possible theory, *viz.*, that they were subsequently added by the person, whoever he was, who might have reduced to writing the matter handed down orally from Nakkīrar. Then the date of Nakkīrar, and consequently the date of the *Šûtras*, should be earlier than the middle of the 8th century A. D. Anyhow it cannot be earlier than 750—270 = 480 A. D.; working backwards by allowing the usual 30 years for each of the nine generations of pupils.

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[34] See p. 11. This is very strange, since the *pâyiram* says that the *Tolkâppiyam*, which contains the entire *poruḷ = adigâram*, was current during the 2nd and 3rd Saṅgams and it survives in its entirety to the present day. What had become of the *Tolkâppiyam* in the days of Ugra = pperuvaḻudi?

This is the earliest possible date, but perhaps the true period in which the *Sûtras* were composed lie somewhere between 500 to 700 A. D.

PLACE NAMES MENTIONED IN THE WORK. Of the places that are mentioned in the work some might be easily identified; thus :—

Viḷiñam is situated on the sea-coast 7 miles South of Trevandram.

Kôṭṭâṟu is a flourishing town near Nâgarkoil in South Travancore.

Pûlandai is perhaps the modern Pûlam in the Tinnevelly District, notorious for its Maṟava highwaymen.

Kaḍaiyal is the modern Kaḍayam, a station on the Quilon-Maṇiyâchchi branch of the South Indian Railway.

Kuḷandai is also in the south of the Tinnevelly District and contains a Vaishṇava temple praised by the Śrīvaishṇava Āḻvârs (saints).[35]

Vâṭṭâṟu, another place sacred to Vishṇu and sung by Āḻvârs, is situated in the South Travancore.[36]

Nelvêli is Tinnevelly, the chief town of the district of the same name.

Šaṅgamangai is near Conjeeveram and is noted as the birth-place of the Šiva devotee Šâkya-Nâyaṇâr.[37]

Ševûr is known to be the scene of a battle fought between the Chôḷa Parântaka II and Vîra Pâṇḍya. According to this work, it was also the site of a battle fought between Neḍu-mâṟaṇ and the Chera king. Hence, it must be looked for in the south of the Tinnevelly District.

We are unable to identify the rest of the places.

M. K. N.
T. A. G.

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35 *Nammâḻvâr.* 36 *Nammâḻvâr.*

37 *Vide Sâkya Nâyaṇâr Purâṇam*, verse 2, *Periyapurâṇam.*

# THE STORY OF A DEAD SELF.

In love-organized labour, there is no question of mine and thine. Humanities after humanities come and go—without leaving a trace behind them. Over their fates and deeds silence falls. Towers of height and statues of stone crumble to dust. Vast continents and expansive oceans find their graves. Fiery suns and brilliant stars fall into the gloom of death. This very Universe lives to die. Nerve and fiction light up the mysterious senses: the senses work out the wondrous perceptions: the perceptions with all their beauty and glory die out into nothingness. I let malicious slander to sting itself to death. My courageous and thoughtful patience makes of them a wreath of flowers of joy. Give me a starless night of poverty, and a moonless gloom of obscurity—I still have the calm light of joy. Give me Penury's roofless hut, and squalid cell, and it must be to me Pride's golden palace. Though my crown appears to be all of thorns of misery, to me it is all interspread with flowers of joy. Pillowed on the thorns of the present, with the dreams of the past, I awake myself with pleasure to look into a dark and dreary future. Enduring the unavoidable with an indomitable patience, defying with a loving courage the foul lies, the ridiculous conceit, the idle and malignant pretensions of the vain and villainous I have braved my last hour. A Shelley, with his whole time devoted to the creation of beauties of literature, might be an idle vagabond to a society which worships successful idiots and clever impostors. Not for profits, not for reputation,—the man of Genius does his work. Goethe, a most powerful intellect of his day, had to say—" If Europe praised me, what has Europe done for me. Nothing. Even my works have been an expense to me." But for his wife's fortune the brave Carlyle who has torn asunder a thousand shams would have perished in his earlier days, when Fame was slow, in coming to him. We are not living amidst gods, Sir. Think of the Great Past! Think of the glorious Rome! What mighty power

was hers! Where are the beauties and glories? Think of Greece! Where is Alexander the Great—where is that Ambitious Child? Think of France! Where is Napoleon, the terror of Europe, the Fortune's Favourite? You see him upon the frightful field of Waterloo, where chance and fate combined to wreck the fortunes of this greatest soldier of modern world. Think of Julius Cæsar! Think of the daggers that drank his blood. Here you see the Arch of Titus brought to dust—there you see Nero's golden palace in ruins! The Coliseum, the Forum, the beauty and the glory of Rome—now lie beneath the grass that grows. And yet look at our gigantic vanity! If I am true to my own sense of right, I count as nought a world's word. And with the noble utterances of my lovely poet, Leigh Hunt, I take leave of my kind fellows,—"Write me as one who loves his fellow-man."

A. S. M.

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## LIFE AND DEATH.

Death is an incident of Life Divine.
Life does not die—the mask of Life dissolves
When Life unclothes itself of the person—
Vacates the shell that has served it on earth
As a temporary habitation.
Death breaks the limitation of the form;
And reveals the spiritual power
Of Life in the individual soul.
Death unseals the vision of the spirit
To see the way of endless progression.
Life could not soar to realms above the earth
If held forever in the bonds of flesh.
Life has numberless phases of being
When one phase has subserved its purpose
We enter on another phase of Life!
Just as the caterpillar sheds its form,
But to become a lovely butterfly.
One Life is in both; the forms but differ,
Life forever and ever reveals Life.
Death we hide most quickly from Life's vision.

—*World's Advance Thought*, U. S. A.

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## KARAPĀTRAM—WHAT IS IT?

*Karapātram* literally means *hand* and *vessel, that is*, the *hand* utilised as *vessel*. In the order of *Renunciation*, it is the highest that the Initiate can reach before he attains to Mastership, or Siddhahood. And it corresponds to the *Avadhūta* stage in *Sannyas*. There are various kinds of Renunciation, beginning with the *renunciation* of the *Student life* to that of *Paramahamsa*. But the Avadhūta is the highest. The Paramahamsa represents the supreme state of *Samādhi* or the constant merging of the uplifted Individual soul in the Paramātman or Supreme soul. But the *Avadhūta* represents the transcending state of *Sahaja Samādhi*, in which the Individual and the universal are so inextricably at one as to be undifferentiated. It is the realisation of the *Advaita* relation in everyday life.

The *Avadhūta* is one who has risen above the shackles of thought and sense-perceptions and all other limiting conditions. It is in fact the soul "*alone-become*" realising in full its identity with the *All-soul*. Such an one functions in all planes without feeling the sense of limitation, for the soul never, even for a moment, identifies itself with the various upadhies. It knows them as upadhies and utilises them as such, but never does it identify itself with them as it is apt to, when the *Vāsanā* of Ignorance, (Avidyā or Māyā) is still a predominant factor in the life of the soul. "The soul *is*"—*Āum Tat Sat*. In this state, "Existence" pure and simple is the basic fact. But what is it doing? It is usual to say that it does not function at all. If the functioning power of the soul cease to exist, it cannot recover it. "Evolution is the Law of Life" says Pythagoras, and the beginning and end of Evolution have a common source. Therefore "*That which is*" *merely* must as a matter of necessity be potentially alive. For, "the Light is the life of men." St. John who traces the Life of Christ from the beginning of Evolution, says "In the beginning was the Word"—but he does not stop there, for he could not. He has perforce to add (that he

may be true to the *Sākshātkāram* or the direct testimony of the soul) "the word was *with God*" and continue it again with the statement "the word *was* God." These three affirmations regarding "the word" cannot be separated or differentiated in actual experience. The *Sat-Chit-Ānanda Brahman is, knows* and *enjoys*. These three functions are inherent in it. That which *is One* only without a second becomes the many in One or *Sakala*; and that which *knows* itself as "One only without a second" evolves itself into innnumerable names and forms; again that which *enjoys* Itself, *being Love* and *knowing* itself to be Love, by the continuous realisation of that "*Unity*" which "is the Law of God" enjoys *All* by its power of becoming one with all or *tādātmyam*. These functions which are three-fold are always inherent in the soul, whether it be entirely "at Rest" as Cod, or functioning most actively as Man (Skt. *man* = to think) who in reality is "Thought-formed" at his best and most perfect state. The Indriyas are the instruments of Thought! But "Thought" as "*Saṅkalpa Vikalpa*" which is the *Sva-rūpa* of the Mind, is itself the instrument of the soul.

In its perfect state of Absolute Rest it transcends all states and merely *is*, *knows* and *enjoys*: It is this *Potential Power* of functioning in the "God at Rest" that is Its *Šakti*. *Sat*, *then*, is the *pātra* or vessel, the basic fact of existence; and that vessel holds the *Chit-Ānanda* Rasa. Without *sat*, there can be no *chit*, any more than water can exist without a vessel to hold it. But the same water, by absorbing heat and holding it latent within it, can exist separately by itself as Ice. In this state what is it that holds it together. It is the heat within, which forms the concentric force and it serves the purpose of the vessel. Make the ice give out its heat, it becomes water and runs out. It is not able to hold together as before.

"எரியலால் உருவமில்லை" says St. Appar. As Agni is the form of the Lord, to the vision of the *Seer*, ice is nothing but water held in the "vessel" of Agni, which is *Sat*. Sat, therefore, is the vessel, Chit is the *Rasa* (essence) which the vessel holds

and *Ānanda* is the Advaita relation between the two. Milk held a vessel made of mercury partakes of the essenee of mercury and becomes life-saving. Milk merely is nourishing. But milk in a mercurial cup is life-saving. It holds in check the katabolical principle at work in Nature. Similarly the mass of material formed of semen and serum* or Šukla-Šroṇita, by the fact of its advaita relation with the Mother, becomes anabolic or constructive, instead of its being katabolic or destructure, as is evident when the advaita relation is cut off, as when a child dies in the womb; or the connecting chord or tissue is affected. God even when "at Rest" is tasting the sweet (Advaita Relation) of *Chit* (Rasa) in the eternal cup or vessel of *Sat* (Existence).

St. Māṇikkavāçagar most beautifully sets forth the whole in the first hymn of his inimitable work *Tiruvāçagam*.

நமச்சிவாயவாழ்க! நாதன்றாள்வாழ்க!
இமைப்பொழுதுமென்னெஞ்சி னீங்காதான்றாள்வாழ்க!
கோகழிஆண்டகுருமணிதன் றாள்வாழ்க!
ஆகமமாகிநின்ற அண்ணிப்பான்றாள்வாழ்க!
எகன்அநேகன் இறைவன்அடிவாழ்க!

The Five-fold letter explains the whole process, so crudely described above. The rest stand closely related to one another until it attains to the grand symphony in the last line. "எகன், அநேகன், இறைவன் அடிவாழ்க!"

As to the result of the cultivation of the Five-lettered Mantra which the Lord teaches to all His servants, before they are admitted to his eternal presence, I would like to quote from my own experience, or *Svānubhavam*. The realisation of the God at Rest in the Daharākāša of the Heart is the sign and symbol of the "personal relation" between God and the Devotee. The Bhakta longs for the union and gets it; but when he longs to know the WAY, he is bidden by the Lord to find it out by

* The writer obviously means the "ovarian serum" if "serum" it can be called. It is the material which the semen vivifies or fertilizes.—*Ed. L. T.*

the Yoga-path. As to the realisation of God within, St. Māṇikkavāçagar says :—

தந்ததுன் றன்னைக் கொண்டதென் றன்னைச்சங்கரா
    ஆர்கொலோசதுரர்?
அந்தமொன்றில்லா ஆனந்தம்பெற்றேன் யாதுநீ
    பெற்றதொன்றென்பால்?
சிந்தையேகோயில் கொண்டவெம்பெருமான் திருப்
    பெருந்துறையுறைசிவனே!
எந்தையே! ஈசா! உடலிடங்கொண்டாய் யானி
    தற்கிலனோர்கைம்மாறே.

Happy the Soul who could say this to the Lord. But the power of *Chit*, the native inquisitiveness in the soul to know the why and wherefore of things, is so persistent that it begins to question how it came to possess such Supreme Bliss? Let me quote again :

கைம்மாறுதானில்லையென்றே கைப்பொருளனைத்து
    முளதெனக்கொண்டாய்
கைம்மாறுதானில்லையென்றே கைப்பொருள் மெய்ப்
    பொருள்கண்டுகொளென்றாய்
கைம்மாறுதானிலாவொன்றைக் கனவுநனவழிந்
    தருள்நிறைந்துழிகண்டேன்
கைம்மாறுதானில்லையென்றே தனிவழியஞ்செழுத்
    தாய்ந்துகொளென்றாய்!

This mandate from the Lord of one's bosom to enquire into the Mystery of the Five letters is irresistible and the Devotee sets to work at it with no little ardour. The result of it all is:—

"அஞ்செழுத்தாய்ந்தேயானு மதன்பொருள்நீ யெனவேகொண்டேன்!
அஞ்செழுத்தோதியேபினுமதன் முடிவிலுனையேகண்டேன்!
அஞ்செழுத்தடுத்தடுத்தோதியுமதன் முடிவுளேகாண்கிலாற்கு
நெஞ்சழுக்குநீக்குவிக்கும் நஞ்சுண்டகண்டன்நீயே!"

"நஞ்சுண்டகண்டனுறையக்கரம் நமச்சிவாயவென்
றஞ்சுண்டதனுண்மைகண் டறிவார்யாரே!
பஞ்சுண்டதீயன்னப் பற்றுமுற்றுமற்றார்போக
நஞ்சுண்டகண்டரெனப் பவரோகமாய்த்திடுவார்தாமே!"

Though the enjoyment of the Lord in His formful state* as Saguṇa Brahman is highly ecstatic, the true Devotee or Yogi who yearns to know the Lord and enjoy Him in full *as He is* and not as *He becomes,* to grant grace to his devotees, soon gets satiated with this enjoyment of *Saguṇa Brahman* and longs for the ineffable joy of union eternal with Nirguṇa Brahm. This is voiced forth in the following verse :—

> " பவரோகவைத்தியனெனப் பேர்கொண்டநஞ்சுண்டா
> தவரோகத்தீயென்னைத் தஹித்தும் தஹிக்கவில்லை
> அவரோகத்தீயுன்னை விட்டும்விடாதாகில்
> பவரோகவைத்தியச்சீர் சிறந்தும்சிறப்பிலதே."

The Siddhāntin who delights in the symbolical worship of Śivaliṅgam is not content to be ever worshipping the symbol. He longs to attain to the highest, and with his success at every turn, he aspires after the higher realisation until he attains to the Highest Nirguṇa Brahmānubhavam and then like a Man he comes out of it and brings the Lord with him (by Samaya worship) until he realises the One in the Many and the Many in the One and can say with St. Māṇikkavāçagar:

> " ஆகமம்ஆகிநின்ற அண்ணிப்பான்றாள்வாழ்க!
> ஏகன்அநேகன் இறைவன் அடிவாழ்க!"

This is Nirvāṇa from " top to toe " and this, the greatest spiritual Experience, is the end and aim of all Sannāys or Renunciation. The Avadhūta represents the Vedāntic presentation of this the greatest of Soul-Experiences. (vide Avadhūtopanishat). The "*Karapātra-Dīkshā*" is the Siddhāntic counterpart of the Avadhūta Diksha or graduation in Soul-Experience. The Avadhūta at a certain stage goes naked with the simplicity of a new-born child : And the *Karapātrin* gives up everything external, even the *daṇḍa* and *kamaṇḍalu* of the Sannyāsin, and uses his hand as the vessel for taking the food voluntarily offered to him by *those who feel his hunger.* He never accepts food from those who offer it to him out of the plenitude of their worldly goods. He cares to take his food only from those

* The writer means, "in His sakaḷa-svarūpa"—*Ed. L. T.*

*who feel his hunger*! And when he rises above this, he even refuses to use his hand for feeding his mouth. These in reality have become spiritualising agents and their bodies are the perfect mechanism that serves them in spiritualising matter. Therefore doth St. Tirumūlar say that food or water offered to such an one, is equal to offerings and oblations offered to the Three Gods who maintain this world of manifestation. The physical hand of the *Karapātram*-Soul then represents the Supreme *Sat*—It is the *Sat-pātram*. The food and water offered is the *Chit* or "Knowledge"; the *Karapatrin* hungers after and thirsts; and as the food and water accepted by him is turned into spiritual light in the mechanism of his perfected body, it is considered and truly so, to be the greatest *Yajña* or sacrifice one could make. God as *Varāhamūrti* is the incarnation of the *Yajña* or sacrifice and the *Karapātrin* is "the living Fire" who turns whatever he accepts with his hand, into energising spirit. Of this I have a story to relate, but I have taken too much space already and I must here stop.

C. V. S.

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## THE WORK BEFORE US.

*(Continued from page 307 of No. 8 Vol. X.)*

Agricultural, industrial and commercial interests of the land have long been neglected and the altered circumstances of the present day have such a strong grip of the nation that very few can say, without a blush, that they are dependent on no other land for their sustenance or comforts and this dependence means draining of the Country's resources, which in turn degrades the people, mentally and morally and makes them unfit to wear the religious crown. This slow process of degradation should be checked as far as possible by all lovers of the nation. But 'from a higher stand-point' all nations are but brothers working out the plan of Providence, and if it is our lot to be mendicant teachers of Religion, let us willingly submit to it and sound the religious note so that those who have the ears may hear. Let *that* then become the characteristic virtue of the people, you will then find that we would have realized the fourth stage of the āśramas—the religious ideal again attained by a different channel.

But this is impracticable, the moment when all our people take to mendicancy for the purpose of teaching religion to the world would be our millennium ; that cannot be and therefore something practical should be done to raise ourselves, in the material ladder of life also.

The ethical side is the basis of Religion.—The duties of men towards one another, love towards all beings, the dread of evil deed, gratitude and self-control, honourable conduct and self-respect, which have been the high ideals of the past are not held up prominently before the people as often as is desirable ? All the literature on the subject or at least the important part of which should be made popular, and the masses gathered together as often as possible and made to realize the importance of virtues by means of touching addresses. The present day

tendency being to run headlong into foreign literature, those codes of morals intended for the study of the young, seldom receive even a passing notice and the young neither possess the requisite virtue nor the ancient ideals. What then about the illiterate masses? The rules of conduct given them by their illiterate elders is all they know. The importance of moral excellence cannot be too much impressed upon the young minds, both literate and illiterate, for, how can the masses be left to themselves, without devising means to touch their hearts off and on?

Here is an instance which I can hardly forget, of a man who mildly and indirectly rebuked me and my religionists for our indifference. One morning, some years ago, I was taking a bath by a well in the compound next to my house. An Indian cooly, from his appearance a leader of his gang, intelligent and good-looking, happened to go there for the same purpose, as the well was not reserved for private use but resorted to by the neighbours owing to purity of the water and the easy access to it. He waited for some time and started some conversation. After inquiring whether I was living in the house in the next compound and after some talk about the neighbours and himself, he said that the woman who was just then crossing the compound was sick and he was advised to give her a morning bath daily for sometime. By this time I had finished my bath, but it struck me that I should touch upon a different subject before I left as I found him to be much above the average cooly. To my inquiry he replied that he was a Christian. "Why did you forsake the religion in which you were born" was my next question. "Well, sir, people go to worship and offer drink and sacrifice and dance about rather than feel penitent. I am convinced, that *that* will not correct a sinner, on the other hand it will further harden his heart" was his reply. I understood that he meant the Muniyāṇḍi worship and such other accretions of our Religion and stated that there is a higher Religion, ennobling and elevating, reveal-

ed by the Gracious Lord Śiva and that its teachings are supremely spiritualizing; to which he said, "You, learned men, study and understand, how do we know all that? People go to temples and do all that, sir, but they hate each other, cut one another's throats, tell lies, and do other wicked things—"; "But", I interrupted, "that is the people's fault and not the religion's; why can't you be a good being within the fold of your own religion".—"There is none to tell us all this or to guide us; offering betel and plantains will not save me, how can it when my heart is wicked?" was his rejoinder. Then I offered to preach to his brethren our Religion if he would bring all of them about his place to my house or assemble them in a convenient place. He hesitated to reply, but at last summoned up courage and said, touching his chest, "But, sir, the religion I am now following is appealing to my heart, *it touches my heart* and nothing else will do me good", and in this the woman above also joined and made very sensible remarks; I left them, convinced of their sincerity and purity of heart.

Need I comment on the words of this illiterate cooly? Does it not show how far are the essentials of our noble Religion from the hearts and minds of the millions of our co-religionists? The moral basis, which is the only preliminary to true spiritual life, and by which the man, like others of his standing, had been attracted to the Christian Religion, is neither sufficiently well insisted upon, nor explained or preached by the guardians of our religion. The sensible word of the man went straight to my heart and confirmed me in my belief that the enlightened section of our religionists is oblivious of its duty, deaf to the calls of the present, and is snoring away under the dose of fatalism.

The 'word of honour' which should play a prominent part in the life of every individual is either totally absent or is such a negligible quantity in a good number of our people as to warrant the conclusion that when a man says "yes" he says so, generally speaking, having no moral courage to say "no!".

The nation is judged by the average man and not by the few golden exceptions among the cultured. Would that our people, boys, young men, and grown-up men, prize honour more than material possessions, self-respect and national dignity more than personal comforts and conveniences! If cultured men, even one among these, fail to keep up the national dignity, where is the example to the masses? Once a cultured man related with an air of pride, to a few who looked up to him as a religious man, that he had been to see a great man and that the latter interpreted a certain passage and wished to know whether that was not correct. He said to him that the interpretation was excellent but told his hearers that it was all wrong. This want of moral courage in the man to contradict the scholar and the want of self-respect in him with which he came and avowed that when he said 'yes' it meant 'no', are the tests of his national character. How many of us there are who would, when under temptation, stand up and turn away from it saying "I am a Tamiḻian and it is beneath my dignity as such to do this"? How many of us bear in mind that our bad conduct and character throw discredit on the nation to which we belong? Ask an English boy whether he would join you in a theft or break his word? He is sure to say "I am an Englishman and I wouldn't do that". Wasn't there a time when our ancestors prized truth and righteousness as the national character, and would even be the hosts of their enemies whom they knew they would meet in the battle-field the next day? Why all this degradation and disgrace now?

This reminds me of an incident in my life, which has given me another opportunity of confirming my belief in the present decay of national virtue. Having had a desire to see the hilly districts of this beautiful Isle of Laṅkā, especially Kandy, the mountain capital, I arranged with a friend who knew the place, to go with him for the Christmas holidays, the day and the time being fixed as also the place where we should meet to take the particular train. The day came and I anxiously went to the friend's place at the appointed hour having sent him before-

hand my trunk to put his things in with mine. I was told that he had left half an hour earlier with the trunk. I went to the station, he was not there. Yet the train fixed upon came, and I took it hoping to meet him at the junction. I looked for him all round, he was not to be found in the junction premises. The train for up-country from this junction, which it was arranged we should take, would be there in five minutes. What was I to do?—to go alone to Kandy where I would be a stranger, or to return home content with the six miles' ride I had in the train that morning as a holiday excursion. I would not return home, I thought, for, it was shameful that my holiday trip should thus end abruptly and I had also sent a post-card to a friend in the Tea-Estates that I would be at his place two days after, going there from Kaṇḍy. I took courage and entrained to a station, the closest to the Estate I was going to. I was travelling with no provisions for the journey. When the train arrived at my destination I had seven hours' ride. I alighted from it and having made the necessary enquiries started to walk my way up to the Estate, which was, as I was told, five miles away, for, conveyance of any kind was rare in those parts. I did take my five miles' walk, and yet others told me that I had to go another three miles. I did that too, still the Estate was yet farther away. The way was a steep ascent, and zigzag; it was close upon twilight when, I had three miles still to go. None to guide or accompany me, I was doing my lonely journey alongside the hills. Down below, there was the valley resounding with water-falls, clothed in the greenery of tea-bushes, among which a careless step might have precipitated me; my legs unaccustomed to such exertion grew heavy and weary; and with short breath and pace I was still going on the narrow metalled roads unable to linger to admire the natural scenery which under other circumstances might have captivated me. Every turn opened to me views similar to those I had passed and wearied me more and more; I began to feel for the first time the coolness of the mountain air and to see the smoky vapour, almost obstructing my way; I was passing through it, and could not then see much of the landscape, nor my way in

front of or behind me, beyond a short distance. Darkness was hovering round me, still I was alone, fatigued, and anxious to find a shelter for the night, for, it struck me that the distance yet remaining, might turn out to be six miles or even more, judged from the experiences of the evening. Just then, I heard voices behind me and I saw two coolies following me. I was doubtful whether they would be friends or foes. By nothing daunted, I endeavoured to keep pace with them, but it was hopeless. I made them know, in reply to their enquiries, where I was bound to; they seemed to know my friend and offered to take me to his bungalow which was half-a-mile away according to their statement. Now the critical moment came, they led me to a foot-path, across the hills, and when questioned where this would lead to, they said that it was a cross-cut joining the same road at the other end of the hill. Was I to follow or to go alone by the road? I have heard of murders and robberies in the Estates even for a few rupees. It was dark then, and I had with me a watch and chain and money, not to mention my clothes and umbrella; and the men were two, each more than a match for me. Prepared even for the worst, I said ambiguously, "don't take me by a path which might lead me away from my destination". The elder of the two looked me straight in the face and said "Sir, don't be afraid, I will be faithful to the last. *I am not an Ajñāni*". It would be long to tell what feelings were aroused in me by these words. I understood that he was a Christian; and I took to heart the words which fell from his lips, but to comment on which I had neither the mind nor the energy. He was true to his word and sent the other man with me to the bungalow which I reached at seven at night. There were other anxious moments of this trip, but none has left such a deep impression upon my mind as this—I thought that my Lord had sent me here, all alone from the pleasant residence in the sea-side village, to this forlorn hill-country, to hear those significant words from an estate-cooly.

*(To be continued).* R. S. S.

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## REVIEWS OF BOOKS.

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Vajra-danda and Tantrika-tunda-khandana-khandana.

This is the name of a polemical counterblast issued by Mr. Sentinātha Iyer of Tirupparaṅkuṇḍram in Tamil in answer to the two pamphlets issued by an adversary, entitled "Ādi-šaiva-nāmaka-kauleya-mukha-bhaṅga-mudgara" and "Tāntrika-tuṇḍa-khaṇḍana". It is written in a racy style and displays great enthusiasm for the cause of Šaivism and Āgamānta, and points out with telling effect that the Divyāgamas are the fulfilment of the mystic teachings inculcated in the Upanishats. As a combatant of persuasive acumen and sterling accomplishments, Mr. Sentinātha Iyer has always been much respected and admired, and we sincerely hope that he will bring to bear his wide learning on the compilation of some substantial constructive work, devoted to an exposition of the Āgamānta, in its mystic aspects, in the near future. The adversary who is criticised by Mr. Sentinātha Iyer seems to be a person not well-grounded in the teachings of the Āgamānta and quite on the wrong track in his investigation and interpretation of the origins of the Šaivāgamas. We are exceedingly sorry that there should be so much misunderstanding and misconception about the Šaivāgamas, in ranks which ought to know a great deal better, especially as it should be remembered that the Šiva-sākshātkāra, which is the goal of all our spiritual endeavours, forms the exclusive theme of the higher reaches of the Divyāgamas. And we, at the same time, do not cease to think that the misunderstanding and misconception are bound to prevail till such magistral Sanskrit works, devoted to a right exposition of the Šaivāgamas, as Šivāgra-yogin's *Guru-Tīkā* on the Šivajñānabodha of the Rauravāgama, are translated and placed before the public. It is our immense regret that the chiefs of the rich *Mutts*, in whose archives the manuscripts of the above work are preserved, neither care to publish them themselves, in any form whatever, nor take it into their heads to aid competent scholars,

who are engaged in kindred work, into unearthing, editing and translating them. These *Mutts* are exceedingly well-endowed, and it should be an easy matter for them to divert some of the funds in their charge to the sort of work we think it is necessary to embark on.

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**Planetary Daily Guide for All, 1910.**

This is the fifth annual edition of a useful handy work issued by the Portland School of Astrology in the United States of America. Astrology is rapidly spreading in America on account of the significant labours of this great institute of astrological experts who are determined to see that no pains are spared in popularising astrology. The Book is a daily counsellor, indicating all the favourable and unfavourable dates throughout the year, with directions to use them towards success in business, social and personal affairs. There is a foreword with reference to the influence and effects of planetary aspects, as well as a resumé of the leading canons of astrology, with reference to the delineations based on the positions, by sign and house, of all the planets and the luminaries. There are also tables of sidereal times, right ascensions and logarithms which will surely prove of use in casting horoscopic charts and horary figures. The book is priced at 50 cents, which we think is perhaps a little too much for the Indian public, though we have no doubt in thinking that it is well adapted to the class of persons for whom it is mainly intended.

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**The Saura-chandra-mana Panchanga of Kumbakonam Mutt for Sadharana.**

This is the well-known Nirayana Almanac and Ephemeris issued in Tamil by Mr. T. S. Višvanātha Śrauti, B. A., Sub-Registrar, Tiruccattup-paḷḷee, Tanjore District. It maintains its usual level of accuracy and comprehensiveness as in previous years, and contains, as a new feature for the current year, the magnitude of precession, on the first day of the Sādhāraṇa,

calculated from the first point of the Nirayana-bhagaṇa, without correction for nutation, and the rate of precession for the year Sādhāraṇa. The magnitude of precession is 22° 25′ 40″ and the rate, 50.26″. This almanac is, from the view-point of astronomical accuracy, immensely superior to the Nuṅgambaukam Almanac issued by the descendants of the late Mr. Ragunāthāchāriar and patronized by Government. The latter Almanac has fallen considerably from the pedestal of purity and accuracy which it once occupied, when its founder was alive and ready to bring to bear on its calculations his first-hand scrutiny and practical skill as an astronomer. And consequently Mr. Śrauti's Almanac is the only one published within the confines of the Madras Presidency, which seeks to maintain the traditions for purity and accuracy so well maintained by all astronomical publications in Eŭrope. We are informed, on good authority, that Mr. Śrauti intends, from the next year forward, to also enlist for his Almanac the sympathies of the followers of the Sāyana System, by inserting therein the needful elements for a Sāyana Pañchāṅgam, e.g., dates of sāyana solar months, tables of "houses" for the Madras Presidency latitudes, in accordance with the Sāyana-bhagaṇa, longitudes, latitudes, right ascensions and declinations of planets and many other important details. This is a consummation to be devoutly wished for by all students of astrology, who wish to pursue conscientious and scientific methods of prediction, and not merely throw dust in the eyes of a credulous public by "nodding through the fog" as so many are fond of doing.

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Reviews of other publications held over.

We have also received for review "The Jaffna Tamil Dṛigaṇita Almanac for Sādhāraṇa" and "The Almanac for 1910, Saumya and Sādhāraṇa" by Messrs. H. Kārtikeya Aiyyar of Jaffna and B. Sūryanārāyaṇa Rao of Madras. A review of these as well as of other important publications, is reserved for the next issue, for want of space.